









The Hope of Glory

AND

The Future of our Universities

TWO SERMONS

PREACHED BEFORE THE

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BY

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TO THE

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MASTER OF ST. PETER'S COLLEGE, CAMBRIDGE,
AND VICE-CHANCELLOR OF THE UNIVERSITY,

THESE SERMONS ARE INSCRIBED

BY HIS OBLIGED FRIEND AND SERVANT,

C. LINCOLN.

PRELIMINARY NOTE.

THE first of the two following Sermons was preached before the University of Cambridge, on Ascension Day, 1882; the second, on the Sunday after it. The endeavour of the Author was the same in both; namely, to show that the discharge of the duties, and the fulfilment of the destinies, of the English Universities, depend on a clear view of the future glory, which is revealed and proffered to Human Nature, in body, soul, and spirit, by our Lord's Ascension into heaven.

THE HOPE OF GLORY.

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure.”—1 JOHN iii. 2, 3.

WHAT will be the nature, condition, attributes, and functions of that future heavenly and eternal existence, to which we humbly hope to attain through Christ, is a question which presents itself to us especially on this day.

Some intimations of an answer to it were given before the event which we now celebrate—the Ascension of Christ in His glorified humanity into heaven.

The translation of Enoch, “the seventh from Adam” (Jude 14), who “walked with God and pleased Him, and he was not, for God took him” (Gen. v. 24 ; Heb. xi. 5) ; and the going up of the prophet Elijah in a whirlwind into heaven, in a chariot of fire and with horses of fire (2 Kings ii. 11), were proofs that men, who had conversed with their fellow-men on earth, might live in a heavenly state of existence. Those translations of Enoch and Elijah were rewards of personal faith, holiness, and zeal ; but they gave

¹ Preached on Ascension Day, 1882.

no assurance of heavenly life and glory to Mankind generally ; and, being examples of migrations in the body while still animated by the soul, they did not afford any pledge that bodies, which had been separated from their souls by death, could be wakened from the grave, and be reanimated by the souls from which they had been severed, and be caught up in the clouds into the air, and dwell for ever with the Lord.

A visible proof that human bodies may be endued with new faculties beyond our ordinary experience, was displayed in the Apostle St. Peter, when enabled by our Lord to walk on the waves of the Sea of Galilee ; and it suggested to the eye of faith a vision of the time when the bodies of the saints of God will traverse the billows of the air to the haven of their heavenly rest.

Clearer revelations were given on this subject by our Lord's words to the Sadducees (Luke xx. 36) : "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, cannot die any more,—for they are *equal to the angels*."

Equal to the angels. Angels, we know, have an eternal personal existence. They have distinct names. Ever since their creation, Gabriel has been Gabriel, and will never cease to be Gabriel ; Michael has ever been, and will be, Michael ; and so the other angels. They keep their distinct personal identity. There are no transmigrations in the angelic life. They adore God, but are not merged in God. And since our Lord assures us, that, if we are counted worthy to obtain that life, we shall be

equal to the angels, we may conclude that each of us will retain his own personal identity for ever, and that we shall never be lost like waves in any pantheistic ocean of universal spiritual existence.

Hence there arises a solemn consciousness of personal responsibility. We cannot snap asunder the chain of our identity. And here also is a cheering assurance, that if we live angelic lives upon earth, the lapse of hundreds and thousands of years will make no change in our existence.

The angels were created before man. At the Creation they shouted for joy (Job xxxviii. 7); and what good angels were at the Creation, that they are now. We are allowed by God, in Scripture, to have some faint gleams and glimpses of their perennial existence, which may be ours. For example, Michael is revealed to us by St. Jude (Jude 9) as doing a work of God against the Evil One, after the death of Moses, and contending for his body, which God had buried (Deut. xxxiv. 6). A thousand years passed away, and the same Michael was revealed to the prophet Daniel (Dan. x. 13—21). So, again, the angel Gabriel. He came to Daniel while praying, and announced to him the time of Christ's first Advent (Dan. ix. 21). Five hundred years elapsed, and the same Gabriel appeared to the priest Zacharias in the Temple (Luke i. 19), and to the blessed Virgin Mary at Nazareth (Luke i. 26). Ages after ages pass away, but millenniums do not make the least ruffle in the eternal calm of angelic existence. And such, brethren, may be our own life for ever. The Lord has said it: "They who are

counted worthy to obtain *that* life shall be *equal* to the angels."

So, also, as to our possession of new faculties hereafter. Some glimpses of those future powers may be seen in angelic locomotion. For example, the prophet Daniel kneeled down and prayed; the angel Gabriel was then sent by God from His glorious court in heaven, and he winged his flight with such swiftness that he had alighted at the prophet's side before the prayer was ended (Dan. ix. 21—23). Here is one specimen of some of our own future faculties; others may be inferred from it. The Lord hath said it: "They that shall be counted worthy to obtain that life die no more, and shall be *equal* to the angels."

But those angelic revelations, like the translations of Enoch and Elias, fall short of the glorious assurance supplied by the event which we celebrate to-day—the Ascension of Christ into heaven.

We know that Angels, although for the purpose of communicating with men they are enabled to assume the form of human bodies, and are therefore sometimes called *men* in Holy Scripture (Acts i. 10; Mark xvi. 5), yet are not corporeal, but spiritual, beings. They are called in the Greek Church οἱ ἅγιοι ἀσώματα. "Are they not all ministering *spirits*," asks the Apostle, "sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14). And they have never passed through the grave and gate of death, as we shall do; and our Lord does not say that we shall be angels, but that we shall be *as* angels (Mark xii. 25), and *equal* unto

the angels (Luke xx. 36). Our future similitude and equality to angels would therefore in themselves have supplied no assurance of future heavenly glory to our *mortal bodies*, but might rather seem to suggest the expectation on our part, of a pure spiritual existence hereafter for ever in heaven.

But the event which we celebrate to-day, the Ascension of Christ in His glorified Manhood into heaven, gives—and alone can give, so far as facts are concerned—a hope of infinite happiness and glory to our complex nature, in body, soul, and spirit; and it gives that hope not to special persons only, but to universal humanity, so far as it is conformed to Christ's image upon earth.

This hope was happily made clear by the victories which the Catholic Church was enabled by the Holy Spirit to gain over two heresies, the Nestorian and Eutychian, in the fifth century. If, brethren, with the Nestorians, we were to entertain such an erroneous notion of the Incarnation, as to say that the Eternal Second Person of the Blessed Trinity associated with Himself a human *person*, instead of assuming human *nature*, then Christ's Ascension would be to us little more than the translation of an Enoch or an Elias. And, again, if we were to hold with the Eutychians, that at the Incarnation the Son of God did *not* take human *flesh* and join the human nature to the Divine nature in His own Person; and if we were to say that He did not do this so as to effect an indissoluble union of the two natures—the Divine and human—without any confusion of one nature with the other, but that He

absorbed humanity into Godhead, and transmuted flesh into Spirit ; then the Ascension of Christ would be little more to us than that of the existence of pure spiritual beings, like the holy angels in heaven.

But thanks be to God, holding as we do the true doctrine of the Incarnation, namely, that the Son of God, the Second Person of the Ever Blessed Trinity, took our *nature* and dwelt *in us*, and became “Emmanuel, God with us”—“God manifest in the flesh,” and that He joined indissolubly, without confusion, the nature of man to the nature of God in His one Person, we have the blessed assurance that all they who have been incorporated into His mystical Body in Holy Baptism, and who are conformed to His image in body, soul, and spirit, have by virtue of His Ascension been made, as the Apostle speaks, “to sit together in heavenly places in Him” (Eph. ii. 6), and are, in faith and hope, already in heaven. Christ’s Ascension is a pledge of their ascension ; where the Head already is, there also will the members be. As St. Paul says (1 Thess. iv. 1) : “When the Lord shall descend from heaven with a shout, with the voice of the archangel and the trump of God, we shall be caught up in the clouds to meet the Lord in the air, and so shall we ever be *with the Lord*.”

But something more than this is promised to us by virtue of His Incarnation, and by reason of our membership in His mystical Body. And what is that ? Not only to be ever *with* the Lord, but to be ever *like* the Lord. This is St. John’s declaration : “When He shall appear again, we shall *be like*

Him ; for we shall see Him as He is." St. Paul also testifies that, "as we have borne the image of the earthly, so shall we bear the image of the heavenly" (1 Cor. xv. 49); and that at that day when "the Saviour the Lord Jesus shall come again, He will change our vile body (the body of our humiliation), so as to be *fashioned like unto His glorious Body*, according to the mighty working whereby He is able even to subdue all things unto Himself" (Phil. iii. 21). Even now (as the Psalmist says) we, as to our bodies, are "fearfully and wonderfully made" (Ps. cxxxix. 14); and we may well regard these bodies of ours with religious awe, especially as already made temples of the Holy Ghost which is in us (1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16), and as members of Christ, as St. Paul also represents them (1 Cor. vi. 15). But with how much more mysterious reverence do we look forward to the future, and contemplate our bodies as to be fashioned hereafter to be like Christ's glorious body; yes, like *that* Body which was seen by the three disciples at the Transfiguration, shining like the sun, with His raiment white and glistering (Matt. xvii. 2; Mark ix. 3; Luke ix. 29); and as He was seen by the eleven Apostles at His Ascension, mounting in the clouds of heaven; and as He appeared to the first Martyr, St. Stephen, in his dying hour; and to Saul at the gate of Damascus, and to the beloved disciple St. John in the visions of Patmos; and as we shall see Him coming in His glorious majesty, and sitting on His great white throne, the Judge of quick and dead (Rev. xx. 11).

But we may not pause even here. St. Paul's

words, "He shall change our vile *body*, so as to be fashioned like unto His glorious *Body*," ought to be coupled with, and completed by, St. John's assurance that we shall be *like* HIM—that is, like Him in *soul* as well as *body*. We cannot, indeed, be like Him as to His Godhead; but we shall be like Him in His perfect Manhood; and unless we are to lapse into the Apollinarian heresy which affirmed that Christ has indeed a true human *body*, but has not a human *intelligence*, and that His Godhead was to Him instead of a human soul—we must expand the view of our future likeness to Christ beyond bodily similitude; we must extend it to moral, intellectual, and spiritual resemblance to Him in His human soul and spirit; and we must affirm that the Ascension of Christ into heaven has opened new prospects of a glorious expansion and elevation to our moral, rational, intellectual, and spiritual faculties, as well as to our bodily organization.

Thus, then, we are brought to the practical conclusion set forth by St. John: "Whosoever hath this hope in Him (that is, hope grounded on Christ, Very Man as well as Very God) purifieth *himself*, even as *He is pure*."

And this, my younger brethren, is the message which, with all affectionate earnestness, I would deliver to you to-day.

"Let this *mind* be in you which was also in Christ Jesus, Who, being in the form of God from eternity, made Himself of no reputation, and took upon Him the form of a servant, and humbled Himself, and became obedient to death—even to the death on the Cross—

for you, and thus became highly exalted, that at the Name of Jesus every knee should bow " (Phil. ii. 5).

I might with the Apostle entreat you to remember that anger, hatred and wrath, envy and strife, self-love and self-conceit, can never lead any one to a likeness of Christ in heavenly glory. We must not live to ourselves, but to Him who died for us (2 Cor. v. 15; Rom. xiv. 7); we must be ready to deny ourselves, and to take up our cross daily, and to follow Him; and even, as the Apostle speaks, to be willing to lay down our lives for the brethren (1 John iii. 16). If we are to be like Christ for ever hereafter, we must be willing to labour for the salvation of others—by missionary work at home and abroad—and to do all things for God's glory, and not for this world's praise. Not by sharp speeches, such as the world may admire, but by meekness and gentleness and love, by forbearance, long-suffering, and resignation, we must win our way towards the glorious transfiguration into Christ's likeness; for, says St. Peter, "Christ suffered for us, leaving us an example, that we should follow His steps: Who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously" (1 Pet. ii. 21).

You may remember, brethren, that two of the greatest philosophers of antiquity expressed the sentiment that if Virtue could manifest herself in human form, she would inspire all hearts with ineffable love of her beauty.² This has been now

² Plato, *Phædr.* § 65. Cicero, *De Finibus*, ii. 16; *De Off.* i. 5.

realized in the example of Christ. Of all lovely things ever seen on earth, that was the most lovely. "Thou art fairer than the children of men; full of grace are Thy lips, because God hath blessed Thee for ever." If we desire to soar up to heaven in a spiritual flight, let us gild our wings, as St. Bernard says,³ with the conversation of Christ. In our daily life let us put to ourselves this question: "What would Christ think, what would Christ say, what would Christ do?" and let us act accordingly.

But the beloved disciple St. John dwells specially on the duty of *holiness*, as consequent on Christ's Ascension: "He that hath this hope in Him *purifieth* himself, even as He is *pure*." "Be ye holy, as I am holy," says Christ (1 Pet. i. 16); and St. Paul teaches us that "without holiness no man shall see the Lord" (Heb. xii. 14). "Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption" (Gal. vi. 7, 8)—eternal corruption.

My dear friends, let us listen to this divine warning. They who indulge in sensuality, they who give way to intemperance, unchastity, or any form of impurity, will reap a harvest of everlasting misery and shame, as our Lord and future Judge declares three times in one chapter, the 9th of St. Mark's Gospel; they who abuse their members to sin will be for ever a prey

³ S. Bernard, De Adventu Domini, Sermon. iv. "De argentemus pennas in conversatione Christi." St. Bernard also says in one of his hymns:—

"Desidero Te millies,
Mi JESU, quando venies?
Dulcedo ineffabilis,
Totus desiderabilis."

to the "worm that dieth not, and to the fire that is not quenched" (Mark ix. 43, 45, 48). Yes, the body of the libertine, unless he repent, will be hideous for ever, loathsome for ever, miserable for ever; and his soul will be a prey to foul thoughts for ever. The mind turns away from the thought; let us be wise in time. Let us ever "look for His glorious appearing, Who gave Himself for us" (Titus ii. 13). Let us endeavour to glorify God in our bodies, souls, and spirits, which are His. Let us watch and pray; pray at our bedsides, in our private chambers; pray in your college chapels; pray for the spirit of holiness. "Make me a clean heart, O God, and renew a right spirit within me." Pray for the sanctifying influence of the Holy Ghost and indwelling of Christ; seek for it in constant access to Him in the Holy Communion of His most blessed Body and Blood. Seek for it in religious solitude and in daily meditation on His most Holy Word and perfect Example. Endeavour to realize what was in the mind of Christ when He was alone in the wilderness and on the mountain, in the night and in the early dawn, and also in His social intercourse with men,—in the house of Zacchæus, in the family which He loved, at Bethany. "Whatsoever things are just, pure, lovely, and of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. iv. 8).

In the present age many are fascinated by the allurements of artistic beauty. But what, let us ask, is true artistic beauty, as understood by the greatest Christian masters, such as a Michael Angelo

or an Angelico da Fiesole? Is it not that which idealizes what is real, and acts on the imagination, the handmaid of faith? Is it not that which leads upward from what is visible to what is unseen? from what is finite to what is infinite? from what is temporal to what is eternal? from what is human to what is divine? Is it not that which is Christlike, and which celebrates in heart and mind a daily Ascension into heaven? But whatever ministers to the sensual appetite, serves only to moral and spiritual degeneracy and debasement, and can never educate and mould our faculties to the likeness of Christ.

Finally, brethren, this is the practical question for us all: Shall I ever abuse this body of mine, which I trust will be inexpressibly glorious, inconceivably beautiful, everlastingly healthful, like the Body of Christ my Lord, my Saviour, and my Judge, Who is about my path and about my bed, and spieth out all my ways (Ps. cxxxix. 3); and Who will judge me according to the deeds done in the body (2 Cor. v. 10), and will bring every secret work to judgment (Eccl. xii. 14)? Shall I ever profane this body of mine by enslaving it to any unholy service that He hates and forbids? No, no; I will use it not as my own, but as purchased by His most precious blood. I will keep it in subjection and in sanctification and honour (1 Thess. iv. 4), in temperance, soberness, and chastity. I will endeavour to perfect holiness in His fear (2 Cor. vii. 1), and to present it a living sacrifice, holy and acceptable to Him. I will pray for His pardon for having ever desecrated it, and for grace to hallow it as His dwelling-place;

and I humbly trust that, using it as such, I shall be caught up in the clouds to His royal palace, and shall see the King in His beauty (Isa. xxxiii. 17); and that His glory will be reflected in me, as it was in Moses and Elias at the Transfiguration, and that I shall be not only with Him, but like Him for evermore.

My dear friends, may you all have a place in that glorious company which St. John describes in the Apocalypse (Rev. xix. 11): "I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven *followed Him upon white horses, clothed in fine linen, white and clean.* And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING of kings and LORD of lords."

Let us pray.

O God, whose blessed Son was manifested, that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech Thee, that having this hope, we may purify ourselves, even as He is pure: that when He shall appear again in power and great glory, we may be made like unto Him in His eternal and glorious kingdom; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end. Amen.

THE FUTURE OF OUR UNIVERSITIES.

“Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”—HEB. xii. 1, 2.¹

THIS allusion of the Apostle to the chariot-racers in the Circus Maximus at Rome may justify a reference to a somewhat similar spectacle in another ancient city, and may illustrate the subject before us, especially with regard to the Festival of Christ's Ascension into heaven, which has just been celebrated by us.

In one of the noblest sites in the ancient world—the Acropolis of Athens—and in one of the fairest productions of ancient Architecture—the Parthenon—was seen one of the most beautiful works of ancient Sculpture, executed by the hand of Phidias and of other great masters of the art.

That work of sculpture was a Frieze, running along the northern and southern sides of the Temple, and representing a religious procession, called the

¹ Preached on the Sunday after Ascension Day.

Panathenaic, of the youthful life of Athens, portrayed in its most graceful forms, riding upon horses, chasing one another in rapid succession as in a river-like flow, and increasing in speed till they reached the eastern front of the Temple, when they faced each other. There they were separated by an interval, in which were twelve Figures, seated in repose, superior in size to those in motion; six of them facing the north, six the south. These were figures of Divine Beings, and formed a striking contrast, by their sedate attitude, to the rapidity of the procession hastening onward toward them.

The eager movement of the procession represented the activity of the earthly life; the calm repose of the seated figures portrayed the apotheosis of that earthly life in heavenly peace and glory. To appear in that Divine Presence was the longing desire of the Panathenaic Procession; and by its eagerness to attain that dignified calmness as the goal of its emulous rapidity, it seemed to display the passionate craving of youthful life to pass from the feverish restlessness of earth to the eternal peace of heaven.

My younger brethren, may I not be allowed to combine the imagery of these two spectacles—that of the Circus Maximus referred to by the Apostle at Rome, and that supplied by the religious procession sculptured in the frieze of the Parthenon at Athens—as descriptive of your own life here? You are engaged in a race in a Christian Circus Maximus, with a heavenly prize before you. You are here also moving rapidly, we may hope, in a sacred procession to appear before the Divine Presence;

and in both respects the exhortation of the Apostle is applicable to you in your course: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Revealed to your eye of faith there is the Presence of Christ to which you are hastening; there is the calm and majestic apotheosis, if we may so speak, of our common humanity in the royal dignity of our Ascended Lord, seated on His heavenly Throne, and wearing the Crown of Life; and, in His infinite love to you, inviting you to be sharers in His glory. He says to each one of you, in the Apocalypse: "Be thou faithful unto death, and I will give thee the crown of life" (Rev. ii. 10); and "To him that overcometh will I grant to sit with Me in My throne, even as I overcame, and am set down with My Father in His throne" (Rev. iii. 21).

Bear with me, brethren, for saying that such exhortations as these—not inapplicable at any time—appear to be specially seasonable now. No one can doubt that a new era has opened upon our Colleges and Universities. The new codes of their Statutes, which have been lying on the tables of both Houses of Parliament during the present month, cannot fail to be fruitful in great results. Whether those results will be for good or evil depends, under God, mainly upon yourselves, and especially upon you, my younger brethren. They will be what you make them.

A breaking up of ancient principles, and an abandonment of time-honoured practices, is imminent, it

is inevitable. Our forefathers did not look on the Universities as mere secular Emporiums, in which knowledge was to be bought and sold for temporal profit, or material advantage, or for earthly enjoyment and personal aggrandizement. No; they regarded them as holy Temples, in which Science and Literature were consecrated to God, and were inspired with hopes full of immortality, and in which men ministered to Him with holy worship, wherein they looked upward to Him for the outpouring of His grace, in Prayers, Scriptures, and Sacraments, and in which they looked forward to the advancement of His glory and the eternal welfare of Mankind as the aims and ends of their existence, and from which successive generations went forth to serve God in the Church and Realm of England, and to bring blessing and honour upon both.

The watchwords of our two Universities—" *Dominus Illuminatio mea*," " *Hinc lucem et pocula sacra*"—are witnesses of this consecration.

But such sentiments as these seem to have found little favour with some who have undertaken the difficult task of reforming these venerable Institutions. The results of their work will soon appear. Let us pray God that the Church and Nation may not have cause to rue it, but be benefited by it.

But the question is, What is to be done by ourselves under such circumstances as these? One thing certainly ought not to be done. And what is that? Let us not despair.

We may be on the eve, not only in our Universities, but in our Church and Realm, of some great dis-

ruption. Be it so. Let it be even as great as that of the Roman Empire in the fifth century.

What was the view taken of that crisis by great men ?

There were then two different schools of thought. There was the school of St. Jerome, who gave up all as lost. “*Quid saluum est, si Roma perit ? in unâ urbe totus Orbis interiit.*”²

But on the other side there was the school of St. Augustine and of his followers, Orosius and Salvian. Goths and Vandals, Franks and Burgundians were, it is true, in their eyes instruments of God’s wrath, and ministers of God’s judgments, not only on the heathen world, but on a corrupt and degenerate Christianity. But they pointed with thankfulness to the fact that many were chastened and purified thereby. Society was stirred to its lowest depths ; men were sifted and winnowed. Their personal character was tested. Many fell away, but others stood the trial nobly. The Church was glorified by martyrdoms, especially in the Vandal persecutions in Africa. The sacking of Rome by Alaric produced illustrious examples of heroic courage and suffering. Families were uprooted from their ancestral possessions. But the instability of all worldly things made them look upward. The turmoils of earth reminded them of the peace of heaven. The ruin of Rome made them think of the Jerusalem that is above. The passing away of the Empire of the Cæsars led them to meditate on the Kingdom of Christ, which will never

² St. Jerome, Prolog. in Ezekiel.

be destroyed. Many who had been lovers of pleasure, then became lovers of God. They who had doted on this world's wealth, now became rich in faith. Roman patricians and honourable matrons, who traced their lineage from Paulus Æmilius and the Scipios, and even from Æneas and Agamemnon, quitted their gilded palaces, and consecrated their wealth and devoted their lives to Christ, in the building of hospitals and asylums, in the endowment of religious houses of brotherhoods and sisterhoods. St. Jerome himself, who wept over the ruins of Rome, profited by its fall. A stream of the riches and piety of Rome flowed into his monastery at Bethlehem, and cheered him in his learned labours on the Word of God. St. Augustine's greatest literary work was due to the decline and fall of Rome. In it, when his own city, Hippo, was besieged by Vandal armies, he raised the eyes of Christendom from the ephemeral turmoils and fading triumphs of the City of this World to the eternal peace and immortal glory of the City of God.

Yet, further, the new World came into contact with the old. The rude barbarians of the North were brought under the influence of Southern civilization, and within the fold of Christendom. Christian Missions were set on foot; fresh life was infused into the languid decrepitude of the Roman Empire by the immigration of hardy and vigorous tribes from the north, that sowed the seeds of those mighty kingdoms, famous in arts and arms, which afterwards adorned its ancient cities with Christian colleges and churches. A similar process may

perhaps be now reproduced among ourselves. We cannot hope to retain much which we dearly love and justly prize. The support of venerable laws, the props of ancient precedents, are giving way beneath our feet. But when public protection sinks, private energies emerge. Great men live above laws. Churches survive Parliaments. When national institutions perish, Prophets and Heroes arise. When the Church of Israel was disestablished by King Ahab, Elijah stood forth on Carmel. When the Temple was in ruins and God's people in exile, a Jeremiah, an Ezekiel, and a Daniel shone gloriously in the national gloom. So it may be with us. It will be our own fault if it is not so, in our Church, in our Colleges, and in our Universities.

Brethren, consider this. In the marble terminus of the Panathenaic Frieze at Athens, its ancient heroes were divinized; and the view of their glory, seated in calm immortality, stimulated the youthful racers in their course. And the Apostle to the Hebrews, having in the eleventh chapter displayed what we may almost call a sacred Panathenaic Frieze of ancient Worthies and Martyrs of the true faith, opens the twelfth chapter of this Epistle with the stirring appeal to his hearers: "Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Those ancient Witnesses of the faith who had stood alone in a faithless world, proved by their examples that religious heroism is possible in the

worst times, and that such virtues are evoked and stimulated by the world's secularism, and win the noblest victories then.

So it may be with us. Our Colleges may be secularized by law. But no laws can secularize our hearts; except by our own fault. No one can rob us of our magnificent Past. Men may abrogate our Statutes, but they cannot cancel our History; it is stereotyped for ever. Let us look at the cloud of witnesses by which we are encompassed, and which rains down a golden shower of glory on our heads. If we are disposed to flag and falter, because we imagine we are left alone to do battle for the faith, let us think of them. Think of Enoch, the seventh from Adam, speaking of judgment to come. Think of Noah, building his Ark. Think of Lot, a preacher of righteousness to the cities of the plain. Think of Abraham, leaving his home for a strange land, and becoming the friend of God, and father of the faithful. Think of Joseph, alone in Egypt. Think of Moses, standing before Pharaoh. Think of Joshua and Caleb, witnessing to God when the people took up stones to stone them. Think of Elijah, alone on Mount Carmel. Think of Micaiah, the son of Imlah, alone among the false prophets of Ahab. Think of the three Children in the furnace at Babylon, alone, and yet not alone, for one like the Son of God was with them. Think of the aged prophet Daniel, at his prayers, and in the lions' den. Think of the courage of the aged Priests, Mattathias on his death-bed, and Eleazar on the rack, in the time of Antiochus Epiphanes. Think of the valour of Judas

Maccabæus and his brethren in those evil days ; and of the heroic mother and her seven sons, rejoicing to be martyrs of the faith in the hope of a glorious resurrection. Think of John the Baptist, before Herod Antipas. Think of St. Stephen, before the Council at Jerusalem, and looking up to heaven in his martyrdom, and transfigured with heavenly glory. Think of St. Paul, singing psalms and hymns at midnight in the prison at Philippi, with his feet in the stocks ; and think of him before Felix, Festus, Agrippa, and Nero. Think of St. Peter on the cross at Rome ; and of St. John an exile at Patmos, seeing Christ revealed in glory. Think of St. Ignatius, his scholar, among the lions at Rome ; and of St. Polycarp, amid the flames at Smyrna, witnesses to Christ. Think of the faithful women, martyrs at Lyons and Vienne, “out of weakness made strong.” Think of St. Athanasius, remaining firm for forty-seven years, like a rock of adamant, a faithful witness to the Godhead of Christ. Think of St. Basil, resisting the Arian Emperor Valens in his church at Cæsarea. Think of St. Ambrose, reproving and repelling the Emperor Theodosius at Milan after the massacre at Thessalonica, and defending the Churches of Milan against the Arian Empress Justina. Think of St. Chrysostom at Constantinople, content to be banished for the truth. Think of Cranmer, Ridley, and Latimer, in the flames at Oxford. Think of Archbishop Whitgift, reproving Queen Elizabeth for sacrilege. Think of the 2000 confessors who resigned their benefices and fellowships in the Civil Wars, rather than

be untrue to God and disloyal to their King. Think of Strafford and Laud and Charles I., martyrs on the scaffold. Think of our own Mackenzie in Africa; and of Bishop Patteson in the Melanesian canoe, lying with the palm branch on his breast, gained by a martyr's death, and a pledge of future glory. Above all, think of Him Who is the true and faithful Witness, from Whom all their graces and hopes of glory flowed. Think of Christ before Caiaphas, and before Pilate; think of Him on Calvary, "Who for the joy that was set before Him, endured the cross, despising the shame, and is set down on the right hand of the throne of glory."

Suffer me now to make an appeal to you, my younger brethren, by way of practical exhortation.

No greater calamity could happen to England than that the ancient Universities should cease to be Schools of the Prophets. It would fare ill with the spiritual health of the nation, and would be disastrous to Christianity at home and abroad, if the study of Theology were to languish in our Colleges, and were to be divorced from that of philology and of pure and applied mathematics, and from scientific and literary pursuits. Yet, bear with me for expressing a fear that this may now be the case; and that a large proportion of the future Clergy of England may be trained elsewhere than in our two great ancient Universities. Even now there are more than twelve Theological Colleges in different places in England and Wales; and the statistics of our recent Ordinations show that relatively the number of Candidates for Holy Orders from our ancient

Universities is declining, and is now not much more than 50 per cent. of the whole.

Do not imagine that I would disparage the work of these Theological Colleges. No; that work is a great work: it is of inestimable value to the Church and Nation. But it would be much to be regretted that Theology, as a science, should depend upon those Colleges for its cultivation, and that the spiritual work of the Church, as the Teacher of the Nation, should be consigned to students nurtured in them; or that those Theological Colleges should in that respect be allowed to supplant our ancient Universities, instead of being supplementary to them.

Suffer me, then, to plead with you the cause of Theology—the Queen of Sciences, as our own great philosopher, Francis Bacon, called it, the “Sabbath and haven of all human contemplations.” Suffer me to plead with you the cause of one of the most honourable professions of all, that of a Priest in the Church of God, as it was portrayed by Francis Bacon’s dear friend and fellow-collegian—less illustrious in his own sight for his noble birth from the house of Pembroke, than for his being allowed to serve as a minister at God’s altar—one of the sweetest and saintliest of Scholars and Poets, George Herbert. The office of a clergyman in the Church of England offers now few worldly advantages; but there never was a time when it had such attractions for truly heroic and chivalrous spirits. Look at the Missionary Fields, in India, China, and Africa, whitening to the harvest. Harvest-fields they are,

and battle-fields also ; and they have already had power to stimulate the energies of soldiers of the Cross at Cambridge and in the sister University. And may I point to Mission Fields nearer home ? England is rapidly becoming a great Town. Our rural populations are dwindling away, and are gravitating towards our Cities. The Church is weak in those Towns. Secularism and Unbelief are strong there. Their only hope of being won to Christ is by bands of able, holy, devout, learned, and eloquent Evangelists, such as our Universities alone are able to send forth. Are there not some hearts here that may be stirred, some spirits that may be fired with holy zeal, to join together in this grand Crusade ?

Raise up, we pray Thee, O Lord, Thy power, and come among us, and with great might succour us. Pour out Thy Spirit upon us, and send forth from this place men full of faith, mighty in the Scriptures, able ministers of the New Testament, workmen that need not be ashamed, rightly dividing the word of truth ; prepared and willing to endure afflictions, to do the work of Evangelists, and to make full proof of their ministry.

Yet again. We want, indeed, missions to the masses, missions to the multitude of poor, vicious, and unhappy in our great towns.

But do we not also need missions to the *rich and noble* ? Do we not need missions to those who have been called “ the miserable great ” ?⁴ They are

⁴ By Burke, on the French Revolution, vol. v. p. 192, ed. London, 1826.

specially entitled to compassion. From their position they are often betrayed by flattery into pride, the mother of ignorance and vice ; and they are in peril from daily temptations, and are rendered less sensitive to spiritual and heavenly things by yielding to those temptations, and by the languor and lassitude and exhaustion of body and mind produced by fruition waiting on the caprice of every random wish, and not purchased by toil.

England needs bold and courageous preachers to the rich and noble. She needs preachers such as St. John the Baptist, St. Paul, St. Basil, St. Ambrose, and St. Chrysostom. What would they have said to the luxurious voluptuousness, the revelry and riot, the reckless gambling, the profuse extravagance of what is familiarly called a "London season," at a time when our religious Societies are languishing for lack of funds, and when our great Towns are almost lapsing into heathenism ? What would they have said to those who move conspicuously in London society, and there set up and worship idols of their own making—idols tainted by sins of impurity which God abhors—and who, perhaps, go forth and hold public meetings and give lectures to the poor on the duties of temperance, soberness, and chastity. What would they have said to the evil influences flowing downwards from the higher ranks to the lower and middle classes of society, and contaminating them by bad examples, and by the scandals of vice in high places ; engendering bitter scorn in the minds of the multitude for those above them, and a passionate exasperation against social distinctions

of rank and privilege and property, and a vindictive eagerness to destroy them? What would they have said to some, who ought to be examples of piety and virtue to others, and yet ashamed of acknowledging that it is God who maketh men to be of one mind in a house (Ps. lxviii. 6), by worshipping Him in family prayer; ashamed of owning Him as Creator and Giver of all good things by invoking Him at their meals, and praying Him to sanctify and bless His creatures to their use (1 Tim. iv. 5); but not ashamed of what is shameful,—not ashamed of desecrating the sanctity of Marriage, and not ashamed of marriages consequent on Divorce produced by conjugal unfaithfulness; ashamed of what is noble and honourable and glorious, and forgetful of His warning Who said, “Whosoever is ashamed of Me and of My words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when He cometh in the glory of His Father and of the holy angels” (Mark viii. 38).

Who can cope with such evils as these? You, my younger brethren—you, by your position in society. Some of you, it may be, are of noble blood, most of you of gentle birth; you can do this by your virtuous example, your moral courage and boldness, your faithful, brave, and loyal confession of Christ before men. You, by God’s help, may stay the plague, and heal the diseases of English Society.

Brethren, a great religious movement—that of the Salvation Army—is now stirring the hearts of the people. It has a message to ourselves. It

points to our own shortcomings. We call ourselves a Catholic and Apostolic Church. We speak of the divine institution of Episcopacy, and of the other two orders of the Christian Ministry, and of the spiritual blessings dispensed by their means. We preach, and preach rightly, on the necessity of Holy Baptism, and of the gift of the Holy Ghost in Confirmation, and of the privileges of coming to Holy Communion, and of the claims of the Church of England, as dispensing the Word and Sacrament to the Nation.

But what is our present condition? Test it by the statistics of Confirmation, to which, according to our laws, every baptized person ought to be brought when at years of discretion, and which is the prescribed entrance to Holy Communion.

The present population of England and Wales amounts to twenty-six millions; but of these twenty-six millions not nearly one per cent. per annum is brought to Confirmation.⁴

This being the case, we need not be surprised that the Salvation Army should have appeared among us, and have produced a marvellous impression on our people.

What, then, is to be done? Are we to surrender our principles? Are we to accept a form of Christianity which preaches Christianity without a Church, without Creeds, without a Ministry, without Sacraments, without a definite sense of the Bible? in a word, without the appointed means of grace

⁴ The number confirmed last year in all our thirty-one Dioceses in England and Wales was only 176,464.

which were instituted by Christ, and by which the Holy Spirit has vouchsafed to work for eighteen hundred years?

This we cannot do. But we have no right to be angry—except with ourselves; rather we ought to thank God that the Salvation Army is now awakening us, as by a startling alarm, from our present spiritual slumber, to a sense of our duty, and is stimulating us to emulate its zeal and enthusiasm; and to pray God to fill our hearts with ardent love for those vast myriads, whose nature the Son of God has taken, for whom He shed His blood on the Cross; and to beseech God the Holy Ghost to come down with great power and might upon us and them, and to bless them, and to quicken our faith in Christ's promises to the Church, to be with her for ever, so that she may be, as He intends she should, His own Salvation Army to the world, fighting under the Banner of the Cross, with the shield of faith and the sword of the Spirit, which is the Word of God, against sin, the world, and the devil.

We need an increase of the English Episcopate for the due ministering of Confirmation. But on this point I must not dwell. I speak now to you.

Who among you, my younger brethren, will enlist in that Salvation Army? Many a battle-field calls now for your courage; many a campaign, for victory under the great Captain of Salvation, is now opening before you. Let me be allowed to cite one among many. In the Diocese of Lincoln there is the town of Nottingham; its population has rapidly risen to 188,000. I do not hesitate to

say that it demands your missionary zeal and energies as much even as Delhi or Calcutta. It needs a company of preachers, burning with love for Christ and for the souls redeemed by Him, and with zeal for the glory of God. Who will join together in such a conscription as this? Who will go forth in such a glorious crusade to save souls?

Once more. The fall of the Roman Empire, as St. Paul had foretold (2 Thess. ii. 2, 4), made the way for the rise and aggrandisement of the Papacy. And suffer me to say that events which are passing in Europe may lead to a similar result. Some persons seem to regard the Papacy as a spent volcano; but surely this is a delusion. The very things by which some nations have tried to stifle it—I mean irreligious legislation—have tended to intensify its energies. The dissolution of ancient dynasties, the disruption of political and ecclesiastical institutions, and the consequent spread of lawlessness and unbelief and anti-Christian persecutions, and the bold and defiant outbursts of profaneness and blasphemy, are filling many minds with alarm, and are giving a strong impulse to Roman Ultramontaniam as a recoil and defence against them.

Few men, and fewer women, can live and die without some form of religion; and they are prone to take refuge in that form which is most self-confident and most alluring. And the bitter acrimony and fierce controversies of religious sects have given a great advantage to the specious claims of Roman Unity. Rome is strong by sceptical negations, and by our divisions, and will make a violent struggle

before the end. Here is another peril. How is it to be arrested?

Limiting the question to our own country, we may answer that our Universities are best qualified for the task. We cannot contend against such a well-organized force as that of Rome, by illiterate zeal, by blind enthusiasm, by ignorant fanaticism, or by the coldness of philosophic speculations, or by a creedless and colourless Christianity, or by discordant sects of yesterday. We need a learned Clergy. We require an historical Christianity. We need a Church, such as, thank God, the Church of England is; professing a faith grounded on Holy Scripture, as interpreted by the Creeds of ancient Christendom, and tracing her spiritual lineage, and the ministerial commission by which she dispenses the Word and Sacraments, backward in uninterrupted succession through eighteen centuries to the throne of Christ, her Head, seated in heavenly glory. And in order that such a Church as this may be preserved in Evangelical truth, Apostolic order, and Catholic love, we need a Clergy qualified by sound learning, calm and sober judgment, vigorous energy and well-trained ability, and holiness of life, to defend her, such as this University has never failed to supply, and such, as is devoutly to be hoped, she ever may send forth, according to the need, in increasing abundance.

Finally, brethren, farewell. Let me entreat you to obey the exhortation of the Apostle: "Looking unto Jesus the Author and Finisher of our faith,

Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God." Look upward to our ascended Lord. Pray to Him for grace; pray to Him in private on your knees at your bed-sides, in your own chambers; pray to Him in your College chapels. And may He enable you to follow His example here on earth, so that you may be with Him, and like Him, in everlasting glory, through His merits and mediation, to Whom, with the Father and the Holy Ghost, Three Persons and One God, be all honour and praise, now and for evermore. Amen.

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